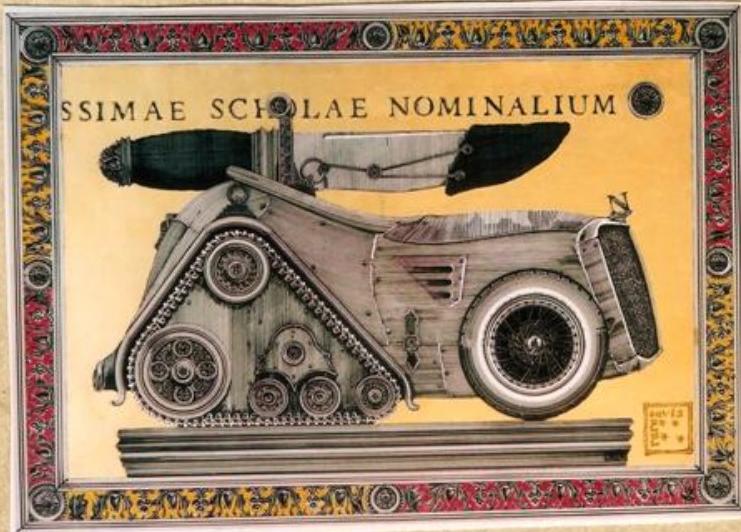


THE PROTESTANT DIVINE COMEDY ON EUSEBIUS' SECOND UNMOVED MOVER



They do this with a confident insolence
sprouting from systematic reasoning.

Blake

Probably under unbearable dogmatic pressures from his philotheological or theophilosophical fellows, Eusebius decided that Christ is *The Second Cause* after *The First One*, who happens to be his highly engineered *Primo Mobile*. It is not Eusebius to be blamed at all, rather all those professionals of religion who smuggled the Macedonian biologist Aristotle into the Church. To my mind, a Christian must embrace madness with fine frenzy — I mean, *The Will of Wonder* — before, say I, rendering himself to the “law” of causality. As Shestov had already warned us on the particular, “It would seem that the head of Medusa is less terrible than the law of causality.” Again, the Official Iconographer of Lutherania presents us fair ockhamist machinery for dispatching all those monsters, slaves of necessity out of our blissful sight. Humbly,

your mean, base, useless servant,



il signore Pecorelli, tuttologo e pittore molto rumoroso.